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*The Treasures of the Sea.*

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A  
S E R M O N  
T O T H E  
M A R I N E R S  
U P O N

DEUT. XXXIII. xviii, xix.

*And of Zabulun, he said, Rejoice Zabulun in thy Ports, and Issachar in thy Tents.*

*They shall call the people unto the mountain, there they shall offer Sacrifices of Righteousness : For they shall suck of the abundance of the Seas, and of Treasures hid in the Sand.*

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*Terra parùm fuerat: Terris adjecimus undas ;  
Fortunæ varias auximus arte vias.*

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L O N D O N,

Printed for Robert Kettlewell, at the *Hand and Scepter* over  
against *S. Dunstons Church* in *Fleetstreet.* MDC LXXXIII.

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The Treasures of the Sea.

A

SEERMON

TO THE

MARINERS

UPON

DEUT. XXXIII. xix.

And of Exaltation, he said, Rejoice thou  
that in the Lord thy God thou shalt find  
thy strength.

And will the Lord be angry with thee  
because thou hast said, I will not  
be afraid of the Lord, for I have  
said, I will not be afraid of the Lord,  
because of the Lord, and of his power  
in the sea.

THE AUTHOR, JOHN WATSON, ESQ.  
OF THE TEMPLE, ESQUIRE.

LONDON,

Printed by R. B. A. at the Strand, near the  
Temple, in the Strand, near the Temple.  
MDCCLXXIII.

To the Reader.

form that Religious Office, which as



Reader,



His Sermon was occasionally Preach'd upon Mr. *William Harrington's* (that famous and successful Engineer) recovering the lading out of the *Katherine*, sunk unfortunately in the *Downs*, many fathoms under Water. The good man therefore having been prosperous beyond expectation, in a concern of so high a value, viz. 14000 *l.* and upwards, was willing to return his thanks to God, and therefore made choice of me to per-

To the Reader.

form that Religious Office, which after the Service of the Church, I did solemnly in this following Sermon.

*Leigh in Essex,  
Nov. 21. 1682.*

*William Thomson.*

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T O

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T O T H E  
Right Honourable and Right  
Reverend Father in GOD,  
**H E N R Y** *Compton*  
Lord Bishop of L O N D O N.

My Lord,

**S**ome Philosophers tell us, That all  
the great and goodliest Natures display  
their Excellencies in three things,  
Light, Heat and Love. The more  
Light dances in Precious Stones, the  
more is their worth: Heat raises Eagles  
above Worms, and those Palms are held  
the Noblest, which have the most Love  
and Inclination to their Fellows. I need not  
tell the World how eminent those Qualities  
are in your Lordship, whose Understanding  
daily assists the best Monarch and the best  
Church.

The Epistle Dedicatory.

*Church in the World, with its Lights and Counsels, whose vigour and activity of Spirit, mingled with the Nobleness of your Blood, has worthily advanced you to the best Office in the Church; and whose Candour and Bounty triumphs over so many Hearts.*

*But it is these Virtues, that make all us especially, who have the Happiness to live under your Lordships care, to study all possible ways to give testimony of that Honour and Duty we owe you. Among the rest I have put in my Mite, and with your Lordships leave, will hereafter endeavour to mend both the coyn and the summ. I would not fill your Lordships left hand with a Letter, and therefore humbly begging your Blessing, I rest,*

Right Honourable and Right  
Reverend Lord,

*Leigh, Nov. 21, 1682.*

Your Lordships most Dutiful  
Son and Servitor,

THOMSON.

*The Epistle Dedicatory*  
*dom, Conduct and Integrity, which*  
*thence to gloriously in your presence*  
*others is the daily portion of*  
**To the HONOURABLE**  
**GEORGE LEGGE, Esq;**

*Lord Dartmouth.*  
Master of the Ordnance to his Majesty  
**CHARLES** the Second, &c.  
*Colonell of the Fusiliers*

Noble Sir,

**T**His Discourse is due to you,  
upon the account of your  
favours to Mr. Harrington :  
And therefore as he was pleas'd to  
make me the Orator of his thanks to  
God, so am I also the Messenger of  
his thanks to You. I am a great Ad-  
mirer of your Honours unshaken Loy-  
alty, and other your great Virtues ;  
and I am as devout a Beedsman for  
your lasting Prosperity. That there-  
fore Heaven may bless all that Wis-  
dom



The Epistle Dedicatory.

dom, Conduct and Integrity, which  
shines so gloriously in you above most  
others, is the daily Orison of,

Noble Sir,

*Leigh in Essex,  
Nov. 21. 1682.*

Your Honours in all Duty  
and Obedervance,

**T H O M S O N.**

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To the Right Honourable  
**DANIEL**

Lord *FINCH*, one of the Lords of  
His Majesties Most Honourable Privy Coun-  
cil, &c. *Earl of Nottingham. Sec. State.*

My Noble Lord,

**Y**our many favours oblige me, and  
your high Concerns in the Ad-  
miralty, encourage me humbly  
to offer this Discourse, such as it is, at  
Your Lordships feet. I can say little of  
its suitableness to a Person of your great  
Quality, and less of its Worth: But if  
your Lordship shall please to accept of these  
Prolusions, I will hereafter endeavour  
something more worthy your Lordships no-  
tice, that I may at once give testimony of

( a )

my

The Epistle Dedicatory.

*my thankfulness for the favours already  
received, and demonstrate how much  
I am,*

Noble Patron,

*Leigh in Essex,  
Nov. 21. 1682.*

Your Honours most  
obliged Servitor,

*T H O M S O N.*

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T O

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To the Worshipful  
**SAMUEL HARE**  
Of *LEIGH*, Esquire.

*Worthy Sir,*

**T**H E daily Experience I have  
of your Zeal to Religion ,  
your Loyalty to the Govern-  
ment establish'd, and your Kindness to  
me , has emboldened me to present the  
following Sermon to your view, which  
however imperfect ( as the rest of my  
Productions ) may yet retrieve to your  
Memory what you have already heard  
from the Pulpit. There is variety of  
Inductions from the words, and such as  
have led us through some of the most  
important points of the Christian Faith.  
It may therefore serve at once for a Ser-  
mon

The Epistle Dedicatory.

mon and System of Religion. Accept  
it therefore ( if not upon these accounts,  
yet ) as it is intended for an acknow-  
ledgement of the many obligations by  
you conferr'd upon,

Good Sir,

*Leigh in Essex,  
Nov. 21. 1682.*

Your most Humble and  
obliged Servitor,

*THOMSON.*

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DEUT. XXXIII. xviii, xix.

*And of Zabulun he said, rejoice Zabulun in thy going out, and Issachar in thy Tents.*

*They shall call the people unto the mountain, there they shall offer Sacrifices of Righteousness: For they shall suck of the abundance of the Seas, and of Treasures hid in the Sand.*



However some men, wedded to Cowardice and Sloth, have declaimed against the dangers and roughness of the Sea, looking upon every storm as a Trumpeter of Death, and every Wave as a Winding-sheet: Yet if we shall but seriously inspect the nature of the Watry Element, we shall find her as calm as any of the rest, and no less advantageous to humane Nature: For whereas the greedy Earth, when she shakes, spares neither Men nor Cities, and the mutable Air infects us with unhealthful blasts, and the Fire scorches

scorches our Blood ; Old *Neptune* is of a more tractable disposition, and if his angry Sister (*Juno*, the Air) will but let him alone, never fails to be favourable to the concerns of the World. So that *Tertullian*, though in the commendations of other things plentiful enough of words, yet in the praise of Water, flows with an Eloquence worthy himself and the subject, telling us that it is the ancientest of all the Elements, and that none of them has so many Patronages of Nature, so many Priviledges of Grace, so many solemnities of Discipline, nor any so highly advanced in the mysteries of Religion. *De Bapt.* *Thales* asserts it the principle of all things; and later Chymists assure us that it is productive of whatever the skillful Operator pleases ; that all Art is nothing but an imitation of the great process of God Almighty in the Creation of the World, who having out of nothing call'd a confused, (and, as seemeth from the Text, a liquid) matter, *the Spirit of God moved upon the waters, Gen. 1. 2.* giving motion to the fluid Mother of all things, who being warmed by that agitation, brought forth the succeeding parts of the Universe in their Order. Whence *Marius Victor*,

*Et facer extensis impendens Spiritus undis  
Altrices animabat aquas, dans semina rerum.*

And agreeable hereunto the Stoicks made this Element the food of the Stars, as judging it the part of a Mother to suckle her own Infants ; which if so, the taking away the staff of Water, *Isa. 3. 1.* may not only prove the dissolution of the little, but also of the greater World.

All Nations from the observation of its cleansing quality have adopted it into the Ceremonies and Mysteries of their Religion ; and the *Platonists* have not only made it Purgative here, but Cathartick hereafter, sending humane Souls to be washt in the next World from the stains they had contracted in this.

————— *Aliis sub gurgite vasto  
Infectum eluitur scelus.*

But it is of infinite advantage to us, that we may be washt by a more easie and purifying Sacrament, when the stains of our Nature and the Errours of our Lives are cleansed by the Waters of Baptism, through which so many graces of God descend upon us as in a shower, according to the Prophetick Doctrine of that Ocean of Scripture, and Labyrinth of the Mysteries of God, *Ezek. 36.25. Then will I sprinkle clean water upon you, and ye shall be clean : from all your filthiness and from all your Idols will I cleanse you.* Which though we should interpret with the *Jews*, to signifie an abundance of Temporal Blessings, increased and refreshed with the dews of Heaven, it could not be disadvantageous to the Honour of our Subject : But if with *S. Aug. de doct. Chr. c. 34.* we understand it of those many graces, which shall, as it were, distil through the Holy Font upon the Christian Church, it will much more ennoble this fruitful spring of all Vertues, which gave not only blessings to the Church, but a Name and Title of Honour to Christ himself, who, *Cant. 4.15.* is call'd *a well of living waters.* And truly the same Prophet has made use of this Symbol, *Ezek. 47.* to denote the whole fate of the Church, from a beginning so small and inconsiderable till Christ should *have dominion from Sea to Sea,*



*and from the River unto the ends of the Earth, Psal. 72. 8.* But S. Gregory understands it of the different degrees and progresses of Christian life, washing first the feet and Epithumetick Organs, and then growing by degrees of good works and an holy life, till we come to be swallowed in the unfathomable Ocean of Divine Contemplations.

But it is time, after so long a Voyage, to make for the Havens of *Zabulun*, to survey the strength of her Ports, and the Riches brought in by the Sea, which were so considerable, that they were esteemed a reward worthy those who should be the great Preachers and Examples of Religion, who should call the people to the Mountain, to offer the Sacrifices of Righteousness.

We will therefore begin with the History of these two Tribes from the Benediction and *ἐξόδια ῥήματα* of their great Patriarch *Jacob*, and then proceed to considerations more practical, and to be deduced from the following words of the Text.

1. *Rejoyce, O Zabulun, &c. Gen. 49. 13. Zabulun shall dwell at the Haven of the Sea, and he shall be for an Haven of Ships, and his border shall be unto Zidon.* So that though he was but the tenth Son, yet is he preferred before his Seniors, perhaps for that Christ was to be conceived in *Nazareth* of that Tribe. And therefore he has a prerogative, the first, which the Holy Text mentions given to man, (*viz. a Dominion over the Fish of the Sea, Gen. 1. 28.*) And accordingly his portion was allotted in the *Agrarian Laws* of *Joshua*, *Josh. 19. 10, 11.* And indeed in such a place too, where his Neighbours, the *Tyrians* and *Zidonians*, pretended to a chief Admiralty in the Sea, as the first Inventors of Navigation. For though a man would think *Adam* could not well exercise



exercise his jurisdiction over his watery Subjects, without the assistance of shipping, and wonder more the world should be so dull, that in sixteen hundred years no commerce should be us'd at Sea (especially if it were as well peopled before the Flood, as in the like number of years after;) yet there is no positive account of any Naval Architecture till the days of *Noah*, who by divine direction prepared his Ark of *Gopher*, against the general inundation.

Afterwards, several Nations pretended to be the Authors of this most useful Art, (and perhaps it might be found out by several people, who had yet no commerce one with another, necessity being ingenious under all Climates.) But the *Phœnicians* put in the fairest, who as they are accounted the Authors of Arithmetick and Astronomy, so also of Navigation, whence is that of *Tibullus* :

*Primam ratem ventis credere docta Tyrus.*

They were the first that took the observation of the North Star, in suppliment to the Naval mystery. But *Herodotus* complains, that these *Phœnicians*, who came with *Cadmus* into *Greece*, as they civilized the people, by their Sciences and Literature, so they exceedingly debauched them by their Luxury and insatiable avarice, which together with their Merchandise they first imported thither. The *Greeks* call them *Phœnicians*, but the *Hebrews* *Canaanites*. Their Country is the Sea-coast of *Syria* and *Tyrus*, the maritime Metropolis thereof bordering upon the Tribe of *Zabulun*, whose Trade and Commerce was so great and remarkable in the days of *Ezekiel*, that two whole Chapters are spent in the description of her vastness, and judgments. *Ezek.* 26 & 27. She is there stil'd

still'd a Merchant, whose Ships were made of Firr, their Masts of Cedar, their Oars of *Basban* Oak, the Hatches of Ivory, the Waste-cloths, Vanes, Flaggs and Pendants of Purple and Scarlet. The common Mariners were the *Zidonians*, and Inhabitants of *Arvad*, their Calkers were the Antients of *Gebal*, and their Pilots the Wise-men of *Tyrus*. Near unto such ingenious and thriving Neighbours was the lot of *Zabulun*. But they had also Havens of their own, upon the Sea of *Galilee*, *Capharnaum*, *Bethsaida* and *Tiberias*, where probably they took in the Oyl, the Wine and Corn of their Brother *Issachar*. So advantageously were they situated, both for the advantages of the most ingenious and useful conversation, as also for the advancement of their Trade and Commerce. And it is very like, they much improved themselves hereby: For in the Song of *Deborah*, we read of those of *Zabulun* to handle the Pen of the Writer, *Judg.* 5. 14. And it might not be improper they should handle the Pen of the Law, who were to be the Trumpeters of the Gospel.

2. *And Issachar*, &c. The Text gives a character of *Issachar*, like that which the Poets usually give of the first and best men of the World, that is, that he finding a rich Soil, was content to labour for his living, to pay his Gabel, to enjoy, through the sweat of his Brows, the Treasures of the Sands, and the productions of the Earth, containing himself within his own bounds, without encroaching upon the Lands or Havens of *Zabulun*, which seem strangely to break the square of his Portion and Inheritance. And though the Heraldry of the ninth Son of *Jacob*, promise no great effects either in Arts or Arms, yet in the Wars of *Saul* and *David*, 1 *Chron.* 12. 32. the children of *Issachar* were assembled for *David*, under the command of two hundred Captains of their own Tribe, *who were*  
men

*men that had understanding of the times, to know what Israel ought to do.* To teach us that the wisest men do not always descend from Kings, from Priests, or from Consuls ; but sometimes creep from under the humble shades of poor Tents and innocent Cottages, to confound the pride of the Great and dissolute, to sit in counsel with Princes, and to determine the great affairs of War and Peace, or to administer relief and justice, deliverance and comfort to the oppressed world.

We might add hereunto, that the Countries of *Zabulun* and *Issachar* have been the Cradles of many great and deserving Princes, as well as the scenes of glorious actions. But, to omit all other how considerable soever, let us cast our eyes upon our Saviour, who honour'd *Nazareth* with his conception, *Mount Tabor* with his Transfiguration, *Capharnaum* and the Sea-Coasts of *Galilee* with his Doctrine, his Miracles, his Conversation ; and vouchsafed from thence also to chuse his Disciples, to call the people out of the valley of the shadow of Death, unto the Mountain of light and life, to offer the Sacrifices not of Bulls or of Goats, but those of an humble and contrite spirit, which through the merits of that one unspotted Sacrifice, which was once offer'd up for us all upon the Cross, become Sacrifices of Righteousness, holy and acceptable unto the Lord. *Wherefore rejoice, Zabulun, &c.*

2. *They shall call the people, &c.* From this prophetic Benediction of the good Patriarch we may observe,

1. That the surest foundation to lay the hopes of a future prosperity, is true piety. The doctrines of all good men, the examples of all Ages, both of the good and bad, and even the dictates of reason itself stipulate for this doctrine. If we look back as far as the Laws of *Moses*, we find that great Conductor of Gods people ever



ever pressing this doctrine, as the only means to obtain their promis'd Land, and possess it, when attain'd. *Dent. 6. 18. Thou shalt do that which is right and good in the sight of the Lord, that it may be well with thee, and that thou maiest go in and possess the good Land, which the Lord sware unto thy Fathers.* It is this Song, which so often exercises the harp of David. *Psal. 34. 9. O fear the Lord, O ye his Saints : For there is nowant to them that fear him.* And after all his experience and observation, he assures us, *Psal. 37. 25. I have been young, and now am old, yet never saw I the righteous forsaken, nor his seed begging their bread.* The wisest of men tells us, *Prov. 10. 27. The fear of the Lord prolongeth life.* And it is very observable what *Epiphanius* remarks concerning the former ages of the world, namely, that there was not one example of a Son, who died before his Father, till *Terah*, the Father of *Abraham*, taught the people a false Religion to make Images of Clay and worship them, and concerning him it was first said, *Gen. 11. 28. And Haran died before his father Terah, in the Land of his Nativity.* Pointing out to us that it was the Impiety of men, which brought all the evils into the world, and hasten'd the slow necessities of Death. But to what purpose shall we multiply examples? *St. Paul* plainly tells us, *1 Tim. 4. 8. Godliness is profitable unto all things, having the promise of this life, and that which is to come.* This doctrine he had receiv'd from the fountain of truth, as it is now recorded, *Mat. 6. 33. But seek ye first the Kingdom of God, and his Righteousness, and all these things shall be added unto you.* In short, then it was piety that carried *Joseph* to all the honours of *Egypt*, that gave victory to *David*, and riches to *Solomon*; that brought the wicked Head of *Holofernes* into the lap of *Judith*, and threw *Ester* into the embraces



braces of the mightiest Prince then upon earth. But it is not necessary to stand upon the success, that has always attended particular devotion : It were beyond our Arithmetick to number them. All those Kingdoms, which have been founded in piety and religious Laws, have ever flourisht with a lasting prosperity. Upon this basis, was laid the Jewish Synagogue, which endured to the amazement of the World for so many Generations ; and if there were any sad Contingences, that befell it, it is nothing but the due reward of their wickedness, and revolting from God. And the Christian Church was built upon the Mountain of piety, to be the glory of all Ages, the honour of Kings, the desire of all the World, To suck of the abundance of the Seas, &c.

But there are two vices opposite to a well grounded and solid piety, and consequently to a firm and well establisht prosperity, and those are a too rapacious Avarice, and an over-hasty Ambition.

1. Avarice. *Job* tells us there are those, that build their houses as a Moth, *Job* 27. 18. And how does it build ? Easie observation shews, that this little creature harbour'd in some piece of Cloth, gnaws perpetually to cover himself, till his greediness has devoured the walls of his house, and so he discovers his own nakedness instead of hiding himself. Thus does every Covetous man : He wracks himself and torments others, to raise a Monument of his greatness or security : But this goodly building compos'd of Injustice, Rapines and Oppressions, cemented together with the Sweat and Blood of the poor, crumbles into ruin ; and when this cometh into the judgment of God, this foolish Moth, who has so gnawn, to feed and cover himself ; finds himself naked, hungry and extreemly miserable. So true

is that of the Prophet *Hab. 2. 9, 10, 11. Wo to him that covets an evil covetousness to his house, that he may set his Nest on high, that he may be delivered from the power of evil. Thou hast consulted shame to thine house, by cutting off many people, and hast sinned against thy Soul. For the stone shall cry out of the Wall, and the Beam out of the Timber shall answer it. So that instead of sucking the Treasures of the Sand, their portion is only those of the Snow, which God speaks to Job of, (Job 38. 22. Hast thou entred into the treasures of the Snow?) And of which one of the Fathers makes a very useful Moral, telling us, that the Treasures of the Snow are Worldly Riches, which covetous men rake together, as children do Snow, which in their folly they roll into heaps, with no little pains and hazards of their health, efforming them into Horses, Giants, Houses, fancying strength, usefulness and safety in these more feeble works of their feeble hands; but the next showre washes away all their labours, leaving nothing behind, but the mother of those white fleeces, which foams a while upon the pavement, and presently sinks into the bosom of the earth. So slippery are all the acquits of covetousness, that they scarce ever stay so long with us as to be enjoy'd, never so long as we expected, nor at all to satisfy us. But as for the man that feareth the Lord, that delighteth greatly in his commandment, blessed is he. His seed shall be mighty upon earth; the generation of the upright shall be blessed. Wealth and Riches shall be in his House, and his Righteousness endureth for ever. Psalm 112. 1, 2, 3.*

2. An overhasty ambition. Have you ever seen a bubble rise in a moment, and take a dance or two in the lap of the Wave, his Mother, and then burst asunder, and immediately shrink again into his first principles?

Then

Then have you seen the emblem of an ambitious man, who rising from almost as great a weakness, swells bigg, and fetches a caper, or two, and perhaps breaks two or three more bubbles, that float in his way, and by and by some heavier drop of adversity falls upon his head, and crushes him into his first Original. This is exemplified to us in the adventures of the Consul *Bibulus*, who swelling in his triumphant Chariot, was kill'd by the accidental fall of a Tilestone before he could reach the Capitol. Or in the great Favourite *Sejanus*, whom the same day saw attended by the Senate, and torn to pieces by the people. Or in the Sacred History, where we find *Abalom* impatient of the long and (as seem'd to him) more than humane age of his Father, and thereupon sets all his engins at work to bring the Crown upon his own head: But the event was only, that having by a restless ambition disturbed the Court of his aged Father, every hair of that busie head became a snare to him, and an Executioner of the Divine Justice. So infallibly does ruin follow Pride and Rebellion.

Put all into this L'envoy, and it amounts to this, That fortunes raised upon unjust ambitions, or covetous exactions, are as houses built upon sands, which wash away with every storm, scarce leaving behind them the name of their ruins, while exemplar pieties found their prosperities upon Rocks, which no winds, nor rains can move from their place. And the reason of it is, Because Religion puts us under the protection of God, without whose blessing nothing is safe, nothing is successful. Wherefore it becomes all those, who embark themselves in the dangers, and employments of the world, to secure the blessings of Heaven, and the favours of God by zealous devotions, and constant piety. For then the Stars shall fight in their courses, the winds shall blow, the Sea



shall spread her self as a carpet, the earth shall open all the Magazines and Riches of her Entrails : *And they shall suck the abundance of the Seas, and Treasures, &c.*

Why is it then that we see so many fruitless, so many fatal Voyages ? Why does the Sea so often raise her Waves, as the Mountains of *Ararat*, and then open her unfathomable Womb, as if she meant to disclose the Entrails and Centre of nature ? Why does the Air so often become the emblem of Hell, rending all things with the fury of its lightnings, and by and by hide the ruins made, in a darkness, thick, as that of the infernal Abyss ? How comes it to pass, that Fleets fraught with the Riches of the East and of the West, so often split upon Rocks and wreck upon sands ? How comes so great wealth to be a prey to the Ocean, and so many bodies of men to be food for Sherks and Dolphins ? Why is Heaven so deaf in the midst of these tempests, that neither Tears, nor Vows, nor Prayers can move it to mercy ? Why ; it is because men carry along with them into the Deep their Intemperances, Adulteries, Blasphemies, Oaths, Curfes, Rapines, and the whole Mass of their Sins unrepented of. This is that accursed Cargo, that Anathema, that makes the Seas to swell, and the Winds to roar, that stops the ears of Heaven to their call, and makes an eternal shipwreck of their souls, bodies and estates. So intolerable a weight does sin add to the calamities of men, and so backward is God in redressing the miseries of the wicked. This brings to my remembrance a story, which *Diogenes Laërtius* reports of *Prias* of *Priene*, who being at Sea in a storm with some wicked Passengers, and they calling upon their Gods for relief, the wise Philosopher advised them to silence (*Σιωπῆτε, μὴ δίδονται ὑμῶς ἐνθάδε πλέοντας*) lest the Gods should be aware of their passage. The vengeance, not the mercy of the

Divi-



Divinity always pursuing the ungodly. Which should teach us above all things to learn the Golden Verse of *Orpheus*, ( Ἀδανείης μὲν πρῶτα θεὸς, &c. ) to make Religion the first, and last, and all our cares, that we may be preserved from all dangers, or secur'd in them by the Divine Protection; or rather that of a more Divine Poet, *Psal.* 91. 2, 3, 4. *I will say of the Lord, he is my refuge and my fortress; my God in him will I trust. Surely he shall deliver thee from the snare of the Fowler, and from the noisome pestilence. He shall cover thee with his Feathers, and under his Wings shalt thou trust, his truth shall be thy Shield and Buckler. Thou shalt not be afraid for the terror by night, nor for the Arrow that flies by day; nor for the pestilence that walks in darkness, nor for the destruction that wastes at noon day. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee. For he shall give his Angels charge over thee to keep thee in all thy ways, v. 11. His favour is the best policy and firmest Insurance.*

But there are those (and particularly *S. Ambrose de benedict. Patriarch.*) who have more advantageously, and more worthy a Prophetick Spirit, discours'd this subject, referring the Doctrine to Christ and his Apostles, and telling us that out of *Zabulun* Christ sent them to call the people to the Mountain, &c. (i. e.) to the Church, who suckt the abundance of the Seas, and Treasures hid in the Sand, when the bounty of Kings, converted to the Faith, enricht the Church with the abundance of their Donations: Which happy and pious Interpretation gives us occasion to handle Doctrines the most useful, and mysteries the most profound. And

1. We observe what improbable Instruments, in the eyes of men, God chose to call his people to the Mountain: He fetches no Disciples out of the Schools of

of the *Pharisees*; he sends not to the Walls or Porches of *Athens*, but calls a few Fishermen to give Laws and Religion to all the Nations, and all the Ages of the World: Of which *Origen cont. Cels. l. 1.* gives the reason, telling us that if Christ had chosen the wise and eloquent, it might have given suspicion, that like the Gentile Philosophers, he had raised his Sect, not by the Grace of God, but by the Arts and Elocution of his followers. But when we see a few Publicans and Fishers convince the obstinacy of the *Jews*, and baffle the learning of the *Greeks*, what can we say else, but that the Prophecy of *Jeremy* is fulfilled? *Jer. 16. 16. I will send for many Fishers, and they shall fish them; and the call of Christ become effectual to the Salvation of the World, Mat. 4. 19. Follow me, and I will make ye Fishers of men.* All which *S. Paul* very well expresses *1 Cor. 2. 4, 5. My speech was not in the enticing words of mans wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God.* Go then, busy Statesman, lay the uncemented bulk of thy future designs upon the tottering Basis of thy own Wisdom: Devise Laws, joyn Interests, oppress thine Enemies, plot against whom thou suspectest, cajoul thy Friends, and remove all the possible obstacles of thy greatness: All this while thou dost no more, than what the trifling fancies of men usually practise upon a Cloud, making Dragons, Chimæra's, and Armed men, fighting according to their own conceits, and presently the Wind drives them away, and all that they beheld with admiration in the Heavens, falls down in Water upon their Heads, and makes Mortar under their feet. All our wisdom is folly, all our strength is weakness; it is God only that can manifest his power in our infirmities, and turn all  
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our imperfections to his Glory. It was he alone, that upon the weak foundation of these poor Sons of *Zabulun* (weak indeed in the eyes of men, but what can be weak that is supported by the Arm of God?) built his Church to continue the admiration and glory of all the world till time shall be no more. It was he alone that could strengthen the most abject persons in the World to go through all the oppositions of humane wit, or strength, or malice, to drive the Oracles from their Stools, and the false Gods from their Temples, placing in their rooms the Doctrine and Cross of Jesus. It was he that by the preaching of these silly Orators united together people of Nations so distant, of natures so unlike, of manners so different, and in Religion so disagreeing, to serve him for ever in the Communion of the Catholick Church, giving *some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers*; for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ: Till we all come in the unity of Faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ. Eph. 4. 11, 12, 13. *Why then do the Heathen rage, and why do the people imagine a vain thing? The Kings of the Earth stood up, and the Rulers took counsel together against the Lord; and against his anointed. Yet for all this have I set my King upon my Holy Hill of Sion.* Ps. 2. O unfathomable abyss of the Divine Wisdom and Power! that out of the mouths of Babes and Sucklings hast ordained strength, that thou mightest still the Enemy and Avenger; that by such contemptible means hast dashed to pieces the strength and polity of the World, like a Potters Vessel, to advance the trophies of thy Son, and to shew us that nothing is too weak to accomplish the ends of God.

But



But if we shall search into the History of this sort of men, we shall find them to have had the first hand in the greatest transactions of the World, as if God had on purpose chose always to make use of Fisher-men to give the first motion to those Wheels, that should set all the rest agoing. For if, as S. *Basil* observes, (*Bas. Hexam.*) *Adam* first exercis'd his faculties, where God gave him his first Dominion, he was first a *Peter*-man, and the Sea the earliest Scene of Humane action. And yet the *Jewish* Traditions run far beyond this, telling us that God in the fifth day of the Creation form'd the *Behemoth* and *Leviathan*, and finding them too big for one Element, pickled up the one to be the food of the Elect in the time of the *Messiah*. And though this story grounded upon that passage 2 *Esd.* 6. 49. may seem to some a fable more ridiculous than the Whale of *Lucian*; yet if this mighty Whale, which no Element can contain, be but the *ἰχθὺς*, and Fish of the Sibyls, then is this Parable such as contains the greatest mystery of the Christian Faith, *Ἰησοῦς χριστὸς θεοῦ υἱὸς, σωτὴρ* and tells us in plain *English*, that Jesus Christ is the Son of God, and the Saviour of the World, that he is the Bread of Life, and the food of the Elect. Which may illustrate, or at least enlarge our contemplations upon those words of our Saviour, *Mat.* 7. 10. *If he ask a Fish, will he give him a Serpent?*

*Moses* was drawn out of the Waters, as his name imports, *Exod.* 2. 10. to lay the foundation of the Synagogue, which like his Ark built of Bulrushes, Bitumen and Pitch, moral, ceremonial and politick Laws, floated its Votaries upon the uncertain Waves of a troublesome World, till the Kings Daughter should receive them into the favours and honours of her King.

*Ita*



*Ita nos pisciculi secundum exdū nostrum Jesum Christum in aquā nascimur, nec aliter, quā in aquā permanendo, salvi sumus. Tert. de Bapt. c. 1.* Let Infidels and Hereticks, like Asps and Vipers, draw poison from the dry and barren Sand, Water is the Element of Fish, and Regenerate of God.

The Gentiles too owe much of their Religion, and much of their knowledge to the *Hebber-men* of *Coos*, who at one lucky draught brought up the famous *Tripes*, whose ternary of Feet denote the full perfection of knowledge, the great prerogative of *Apollo*: So that while *Janus* keeps the *Storks* off from behind, and blindly peeps forward to future events, the God of *Delphos* glories in the knowledge of all Tenses, past, present, and to come. And truly this Oracle did so strangely enchant the spirits of men, given over to superstition, false fears, and unreasonable hopes, that he grew famous through the Universe: Kings and Councillors, the greatest and the wisest men upon Earth, sent to him in all doubtful affairs, (to perplex them the more) as willing to be cheated with the ambiguity of his Answers. In this reputation he flourisht for many Ages, till the *Hebrew Boy* packt him from his Altars, and sunk him into a darkness, like that of his Responses.

Then it was that God sent the true Fisher-men, the Apostles, with the true *Tripes* and mystery of the Eternal Wisdom of the Father, the expectation of the past, the glory of the present, the hopes of the future, and Salvation of all the ages of the World. Fraught with this Wisdom, these poor Ideots sail'd through the World, stoppt the mouths of the Philosophers, silenced the Oracles, destroyed the false Gods, banisht Satan out of his Kingdom, converted the Nations; and maugre all the malice of Hell and wicked men, planted the Do-

Crime of Jesus Christ over the most famous Kingdomes of the Universe : And as *S. Chrysostome* observes, it was no obstacle to their proceedings, that they were few or unlearned, or private persons, or that they preached austere and unwonted Doctrines, or that mankind was prepossessed with old Laws and old Customes. But the previous grace of God took away all these hindrances, turning their infirmities into strength, their ignorance into wisdom, their stripes into joy, their imprisonments into liberty, and all their impediments to the advantages of Religion. Insomuch that they daily converted multitudes in every Nation from false principles and dissolute lives ; from the slavery of Sin and Satan, to serve the living God in soberness, righteousness and godliness. So plentiful was the draught of Fish, when God commanded the Net to be let down.

And now what more useful Application can we make of all this, than that which *Syracides* observes, *Ecclus. 3. 19. Many are in high place, and of renown; but mysteries are revealed unto the meek.* Their minds are the freest from the perturbations of passions and unruly affections, and therefore the fittest receptacles of the Divine Truth. And as *S. Basil* in *Præf. in Isa.* discoursing concerning the diversities of gifts, tells us, that a mind stain'd with sin, like an abused Looking-glass, renders but a broken and confused Image : And as we cannot see our faces in any matter but in such only as is smooth and pellucid ; so there is required a meekness and clearness of Soul for the right perception and reflection of Heavenly verities. Hence it is that we see so many of the learned World Atheistical in their principles, so many great men dissolute in their lives, and so many people every where ignorant or careless of their Salvation. Not that they are incapable to apprehend the Doctrines, or unable to practise the

the duties, but because they have sullied the purities and cleanness of their Souls with the lusts and evil habits of their Bodies, and so render'd them unfit for Holy Mysteries. A man might measure the motions and distances of the Stars, might act in the most important affairs of the World, muster Armies, fit Navies, pitch Battels, though he came from his last nights surfeit, and his eyes were yet red with Wine; but a man can never say his Prayers, or serve his God till his passions are becalm'd, and his mind brought to a certain frame and evenness. Nay, it will be hard to receive, or long to retain any true Idea of God or his Religion, so long as our Lusts, his Enemies, are our Masters, as is visible in the Gentiles, who *when they knew God, glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darken'd, Rom. 1.*

21. Till by the meekness of the Gospel, this Prodigal was brought to himself. And I am apt to think that some meek and humble Cottagers have better notions concerning God and his word, than any proud inflate Philosopher. And this might be the reason of our Saviours great rejoycing in Spirit, *Luk. 10. 21. I thank thee, O Father, Lord of Heaven and Earth, that thou hast hid these things from the wise and prudent, and revealed them unto Babes: Even so, Father, for so it seemed good in thy sight.*

2. They shall offer the Sacrifices of Righteousness: S. Chrysostome recounts ten Sacrifices, not enjoined by Law, but such as become the Evangelical Grace. The first is that Spiritual and Mystical gift, mentioned by S. Paul, *Eph. 5. 1. Be ye followers of God, as dear Children, and walk in love as Christ also hath loved us, and given himself for us, an offering, and a Sacrifice to God for a sweet smelling savour.* The second is the blood of the Martyrs, or the virtues and holy life of the mortified.



Rom. 12. 1. *I beseech you therefore, Brethren, by the mercies of God, that ye present your Bodies a living Sacrifice, holy and acceptable to God, which is your reasonable service.* The third that of Prayer, Psal. 141. 2. *Let my Prayer be set forth before thee, as Incense, and the lifting up of my hands, as the evening Sacrifice.* The fourth is the pleasant warbles of Hymns, and the grateful returns of Praises to the Divine Majesty, Psal. 116. 17. The fifth is Justice, which the noble Prophet calls upon the people for with so much Zeal, Isa. 1. 17. *Cease to do evil, learn to do well, seek judgement.* The sixth, Alms and mercy, according to S. James c. 1. 27. *Pure Religion and undefiled before God and the Father is this, to visit the Orphans and Widows in their affliction.* The seventh is the Jubile and exultation in the Victories and Glories of Christ, as the Prophet speaks Isa. 26. 1, 2. *In that day shall this Song be sung in the Land of Judah, We have a strong City: Salvation will God appoint for walls and bulwarks. Open the Gates, that the righteous Nation, which keepeth the truth, may enter in. Then it is that Zabulun shall rejoice: Then shall he suck of the abundance of the Seas, and treasures hid in the Sand. Then shall the Daughter of Tyre be there with a gift, even the rich among the people. Instead of thy Fathers thou shalt have Children, whom thou mayest make Princes in all Lands. And we will remember the name of the Lord from generation to generation, and all the people shall give him thanks world without end, Pf. 45.* The eighth is the Sacrifice of an humble and contrite Spirit, which however despicable in the eyes of men, is more acceptable to God than a thousand *Holocasts*. The ninth is the preaching of the Gospel, whereof S. Paul so often glories, and particularly Rom 15. 16. exults in the Grace of God, by which he was called to be a minister of Jesus Christ to the Gentiles, *ministring the Gospel of God,*



God, that the sacrificing up of the Gentiles might be acceptable to God, being sanctified by the Holy Ghost. Happy S. Paul, who with thy fiery Tongue didst burn so many reasonable Sacrifices to God! Happy S. Chrysostome too in this Sacrifice, who first offering to God the Calves of thy Golden Lips, didst afterward present so many willing *Holocausts* of Converts unto the Eternal Majesty! Happy the Gentiles in a Doctor to preach the mysteries of the Eternal Word, to convert Nations, to convince Hereticks, to reduce wanderers, and bring all men into the paths of Salvation! And thou once happy City of *Constantine*! while thou didst cherish the most eloquent of men, who sanctified all the Learning of the *Grecians* by the Holiness of his mouth, and offer'd to God so many the most acceptable Sacrifices, the Spirits of Profelytes, won by the irresistible charms of his Oratory, and mortified to the severities of Repentance, and the Doctrine of the Cross. *Glory be given to God, the Father of our Lord Jesus Christ, who gavest such gifts unto men.* May there rise in every generation such persons as may imitate their Sanctity, Zeal and Industry, and being blessed by thy goodness, may bring many Souls to thee, and maintain True Doctrine and Holy Discipline in thy Church, till the second coming of Christ our Saviour. The tenth is Charitable beneficence to the household of Faith, as witnesseth S. Paul, Phil. 4. 18. *I received the things that were sent, an odour of a sweet smell, a Sacrifice acceptable to God.*

But the first is that alone which can make the rest acceptable before God, and without which the Prayers of the most devout, the blood of the Martyrs, the alms of the most Charitable, and the Religion of all mankind were ineffectual to their Salvation. It is by this Sacrifice alone our sins are wash'd, our natures purified, our duties

duties rewarded, and the Christian Faith secured of the glories of Eternity. O blessed Jesus! O Eternal Son of God! Who can sufficiently admire this mystery, or adore thy goodness? Who can sufficiently extol thy incomprehensible love, who gavest not thy Wealth, not thy Brethren, not thy Kindred, not thy Angels, but thy self, God and Man, for us Sinners and Enemies? Pious Devotions have been carried into many admirable raptures in the contemplation of this sublime Mystery; but none seems to have gone higher than that of *Origen*, who urges this great High Priest to have offer'd himself not for man only, but to have tasted death *ὕπὲρ πάντων*, extending the merits and efficacy of his passion to the Stars, otherwise impure in the sight of God, and therefore in need to be cleansed; that so all things might be restored to the Kingdom of the Father. *Orig. in Evang. Joh.* And which *S. Paul* seems highly to favour in that famous place of *Col. 1. 19, 20.* *For it pleased the Father, that in him should all fulness dwell, and (having made peace through the Blood of his Cross) by him to reconcile all things unto himself; by him, I say, whether they be things in Earth or things in Heaven.* If this be so, we need not break the Glasses of *Galilæa*; the spots may be washed out of the Sun, and total nature sanctified unto God that made it. However this may be, it is safest for us to attend to Holy Scriptures telling us, *Heb. 9.* that *the Son of God offer'd, through the Eternal Spirit, this Sacrifice upon the Cross, to purge our Consciences from dead works to serve the living God: And he is not now enter'd into the holy places made with hands, but into heaven it self now to appear in the presence of God for us.* Which is to say in effect that Christ offered himself a Sacrifice upon the Cross, which because it was perfect, and infinitely meritorious, could be but one, and that but once; but because the needs of the

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the World should last as long as the World it self, it was necessary there should be a perpetual Ministry established, whereby this one sufficient Sacrifice should be made for ever effectual to the several new arising needs of all the World. To this end Christ was made a Priest for ever, not that he should offer himself often: *For then must he often have suffer'd since the foundation of the World, Heb. 9 25.* But being ascended into Heaven, he there represents and exhibits to the Father the great effective Sacrifice (which he offer'd on the Cross) to eternal and never-failing purposes.

And as Christ is pleas'd to represent to his Father that great Sacrifice as a means of atonement and expiation for all mankind, and with special purposes for all the elect, all that serve him in holiness: So he has appointed that the same ministry shall be done on Earth too, in our manner, and according to our promotion. And therefore he chose first the Fisher-men of *Galilee* to offer the Sacrifices of Righteousness, and has ever since preserved in his Church an order of men, who by shewing forth the Lords death by Sacramental representation, may pray unto God after the same manner that our Lord and High Priest does, that is, offer to God, and represent in this most solemn Prayer and Sacrament, Christ as once for all, offer'd already upon the Altar of the Cross: So sending up a gracious instrument, whereby our Prayers may for his sake, and in the same manner of Intercession be offer'd up to God in our behalf, and for all them for whom we pray, to all those purposes for which Christ died.

And as the Holy Priests do in a Sacramental manner present to God the Sacrifice of the Cross by being Imitators of Christs Intercession: So the people are Sacrificers too in their manner: For that besides in saying *Amen*, they join in the Act of him that ministers, and  
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make it also to be their own: So when they worthily receive the Holy Eucharist, they receive Christ within them, and therefore may also offer him to God, while in their Sacrifice of Obedience and Thanksgiving, they present themselves to God with Christ, whom they have Spiritually received, that is, themselves with that, which will make them gracious and acceptable. The offering their Bodies and Souls and services to God in him, and by him and with him, who is his Fathers well-beloved, and in whom he is well pleased, cannot but be acceptable to all the purposes of blessing, grace and glory. And this is the Sacrifice of Righteousness, the *Mincha purum*, spoken of by the Prophet *Malachi* 1. 11. *From the rising of the Sun, even unto the going down of the same, my name shall be great among the Gentiles, and in every place Incense shall be offer'd unto my name, and a pure offering; For my name shall be great among the Heathen, saith the Lord of Hosts.* Wherefore let us all exult in that mystical expression of the Son of *Barachiah*, *Zech.* 9. 17. *How great is his goodness, and how great is his beauty? Corn shall make the young men cheerful, and new Wine the Maidens.*

3. *They shall suck of the abundance of the Seas, and of Treasures, &c.*

Those (as hath been noted before) how study mystical senses of Holy Scripture, refer all this to the Doctrine of Christ and the calling of his Apostles: For in these parts he was not only much conversant himself, but also chose many of his Disciples and Followers, who though in their own persons they did not suck of the abundance of the Seas, or treasures of the Sand, (i. e.) the Riches and Emoluments of the two Elements; yet they did in the Body which they built, and in the persons of their Successors, the Bishops and Pastors of the Church. For  
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when Emperours and Kings became Profelytes of the Gospel, they became kind to the Church, and she became rich by their Donations. The wealth of all Seas flowed into the bosome of the Church, and the Treasures of all Lands was laid at the feet of the servants of Jesus. Then was fulfilled that of the Prophet, *Isa. 60: 4, 5. Lift up thine eyes round about, and see ; all they gather themselves together, they come to thee: thy Sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear and be enlarged ; because the abundance of the Sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.* As if he had said, Look about thee, little flock ; fear not : All this strength, these Arms, this wealth of Sea and Land, all this Wit, Learning, Arts and Sciences, and whatever thou beholdest now, so obstinately set against thee, shall all come in and prostrate themselves at thy feet, for thy defence, support and ornament : For as the same Prophet, *chap. 49. 22, 23. Behold I will lift up mine hand to the Gentiles, and set up my Standard to the people, saith the Lord, and they shall bring my Sons in their Arms, and thy Daughters shall be carried upon their shoulders. And Kings shall be thy nursing-fathers, and Queens thy nursing-mothers : They shall bow down to thee with their face toward the Earth, and lick up the dust of thy feet, and thou shalt know that I am the Lord: For they shall not be ashamed that wait for me.* Happy Monarchs, to be made the Parents of a Religion so holy and so salutiferous to men ! May the Eternal Jesus, the Prince of Peace, bless your Persons, unite your Counsels, strengthen your Arms, that Religion may daily spread it self under your conduct, over all the corners of the World : May the Enemies of God (if any) feel the force of your Weapons, and see the Trophies of your Valours ; but being at unity amongst your selves, may we (who profess

the name of Jesus) ever serve him in the beauty of Holiness, in the decency of Order, in the protections of Peace, and if possible, in the blessings of Unity. But above all, mayst thou ever be happy, Great Defender of the Faith Apostolick, ever triumphant over the Enemies of thy Peace and ours: May thy reign never cease, O Breath of our nostrils, but having long protected us in Peace, and the enjoyments of a most happy Religion, mayst thou be translated to the Kingdom of Jesus, to reign with him for ever. And may all the outward advantages of Religion serve only for her defence and comely ornament, for the suppression of Heresie, Schism, and all ungodliness and licentious disorder; but never minister to our Covetousness, Pride, Lust, or other enormities; that so we may ever worship the Divine Majesty in the profession and practice of that truth and holiness, which becomes the redeemed of the Lord Jesus. And in order hereunto, the God and Father of our Lord Jesus Christ, by his Eternal Spirit make us all faithful in our Ministry, devout in our Prayers, powerful in our Preaching, pure in the administration of his Holy Sacraments, charitable in good works, temperate in our lives, meek and humble in our conversations, and bring a plentiful Harvest to his Kingdom by our labours.

There is also another sense of these words, which, though far more remote, is yet of greatest advantage to *Zabulun* and *Issachar*, and indeed unto us all; and that is, Christ himself shall the most happily accomplish this benediction: He shall, to the eternal purposes of Salvation of his Elect, *suck the abundance of the Seas, and treasures hid in the Sand*, when the last *κρίνομα* shall call up those that groan under the Waters, in the houses of the Giants, and awake them that sleep in the dust, *to meet their King in the air, to be with the Lord for ever.* 1 *Thess.* 4. 17. For they



they indeed are the true riches of the deep, and treasures of the Sand. Other things, how strong or precious soever, shall yield to the fury of the devouring Element, and the same power that brought them out of nothing, shall reduce them thither again. But the Bodies of his Saints and their separated dust, after so many Pilgrimages and Transformations into the parts of Minerals, Plants, Animals, (which the natural order of things must necessarily carry them into) shall return to their primitive shape, and join again to their primary and predestinate forms. And as at the Creation, there was a Separation of that confused Mass into its species, so at the destruction thereof, there shall be a Separation into its distinct Individuals. Which great Truth, though perplext with some nice curiosities, is more fully explicated unto us, than any other mystery of our Faith. For seeing, as most aver, our Salvation consisteth in the knowledge of three principal Articles, the Trinity, the Incarnation with its effects and consequences, and the Resurrection: Whereas the other two do sometimes, like the top of *Olympus*, hide themselves in clouds and darkness; yet in this, God disposing himself more to our ends than his own, has more abundantly explained the point than any other, as an article most relating to our peculiar felicities. For it is well enough known, that having afforded the Ancients but very obscure knowledges of the Trinity and Incarnation, he has proclaim'd the Resurrection by the Law of Nature, by the order of the World, by the publications of the Law *Mosaic*, and more fully by the Evangelical Word. In Nature there is not a flower, a grain, a plant, which preaches not this Homily; and Art, its great Imitatrix, will drive old *Proteus* through a thousand forms, and when they please, bring the Prodigal back again home to his Fathers house, and fix him there in the embraces of

his Kindred. In Mundane affairs we see Governments are born, and grow up to a certain maturity, and decay and die, and rise again. The fancies, genius's, fortunes of the dead rise daily, and fall again to be imitated by after generations. Humane Nature is not capable of more variety than may be seen in a few Ages, and therefore Providence has been kind to make our days so few, lest we should too often behold the resurrection of our own follies and miseries. Job a man before all Letters, all Doctors, all Schools, cries out in a condition the most forlorn: *I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another.* Job 19. 25, 26, 27. The eternal Truth pronounced himself in the Law of Moses, Exod. 3. 8. *The God of Abraham, the God of Isaac, and the God of Jacob*; which himself interprets to signify a relation to the Resurrection, Mat. 22. In the Evangelical Dispensations, besides the passages of S. Mat. S. Joh. and S. Paul, our Saviour after his Resurrection conversed forty days upon Earth, and was seen of five hundred people at once, to ingraft this mystery in the hearts of the Faithful, *That he who is the first fruits of the dead will sanctifie the whole lump.* What Riches, what Pearls may we imagine shall then be found in the deep, what Treasures, what Stones in the Sands to build up the great City, the Heavenly Jerusalem? Come Lord Jesus, come quickly; put an end to our sins and miseries: Let us enjoy our long expectations, call the Sea to deliver up her dead, and the Earth to set free her Prisoners, that we with all them that are departed in the true Faith and fear of thy most Holy Name, may have our perfect consummation and bliss, both in Body and Soul, by entering into the full fruition of the face and excellencies of the most adorable Trinity.

Now

Now as we have given different senses of the words, so shall we also in correspondence thereunto make our Applications. And first to the adventurous Marriners, that they do above all things labour to secure the favour and protection of God by an Holy Life. And truly if they shall but seriously consider the condition thereof, they will find themselves to lye under many and extraordinary circumstances, that call them thereto, as,

1. The wonders and mighty works of God, which they behold, as the Psalmist speaks, *They that go down to the Sea in Ships, and occupy their business in great waters : these see the works of the Lord, and his wonders in the deep. Psal. 107. 23.* The several climates, the different rising and setting of Stars, the divers temperatures of the air, the various commodities of all Countries call upon you to praise and adore that God, who has disposed all things in such a wonderful order, and so various a manner for the benefit of the whole.

2. The dangers of Storms, of Rocks, of Shelves, of Sands, make your preservations miraculous, and consequently require the greatest and most constant Devotions to God for your safeties. *Pacuvius* gives us a description of a Tempest, sufficient to allay the courage of the most valiant, and it is this :

——— *Inhorrescit mare,  
Tenebrae conduplicantur, &c.*

The Sea roars with horreur, the darkness becomes palpable, the blackness of the night and storms is a perfect blindness, the Lightning flashes through the Clouds, and Heaven trembles with the Thunder : Hail and rain mixt together fall, 'tis hard to say in greater plenty or violence ; the Winds break out from all points, as if they would not only destroy themselves, but all the World, and the Ocean rages with the Tyde. Now how canst thou expect



to be preserv'd in such concussions and strugglings of Nature? How canst thou expect that God should becalm this Tempest, assuage the fury of the Elements, and stretch out his almighty arm to save thee in dangers so great, if thou daily provokest him to anger by thy sins? No, worship him all the days of thy life with a pure mind and a chaste body; and then call upon him in the needful time of trouble, and he shall hear thee at large: He shall still the raging of the Sea and the storms when they arise: He shall preserve thee in a thousand dangers, shall bless thee in thy going out and in thy coming in, and bring thee safe and prosperously into the Haven, where thou wouldst be, so that thou shalt rejoice, like *Zabulun*, in thy Ports.

3. The great Profits and Emoluments which accrue from your employment is a third obligation to your Piety. Navigation is that which makes the Riches of the World common, and the Merchant may truly be said to *suck the abundance of the Sea, and treasures hid in the Sand*. It is he that mingles the manners and wealth of all Nations together, that makes good the poverty of one place with the riches of another. Navigation is certainly the greatest and most useful Art humane nature was ever master of: And whatever there is of Wit, whatever there is of Manners, whatever there is of Riches, whatever there is of Glory, nay, whatever there is of Religion in the World, is in great measures owing to the professors thereof. Go then, happy Marriner, fear thy God above all things, and he shall bring the Winds out of his Treasures to fill thy Sails with gales of Prosperity: Go spread thy Religion, thy Laws, thy Manners and Customs through the Universe, and for thy reward reap the harvest of the River, *suck the abundance of the deep, and Treasures hid in the Sands*.

4. The great Influence that good example has upon others,

others, calls upon you, especially to a circumspection in your manners, that no Profaneness, Injustice or Intemperance appear in you to the scandal of others, or the disparagement of our Religion. For it is not deep Mysteries, multitude of Laws, or Rational Discourses that will convert Nations. Holy Examples move beyond Precepts, and a conversation void of offence is the most effectual Sermon to bring those that are without, into the fold of the Church. In vain therefore, poor Christendom, dost thou expect the coming in of unbelievers, while they see thy wickedness at home, & thy profaneness abroad. Learn then all, and especially those who view foreign and unconverted Nations, a conversation suitable to the doctrine ye profess. Learn that most useful lecture of our Saviour, *Mat. 5. 16. Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven.*

2. The second of our Applications shall be to us all, but especially to the true *Zabulonites*, that we learn highly to esteem this Religion we profess: A Religion which has overcome so many difficulties, been confirm'd by such Miracles, continued by such a wonderful Providence through so many Ages: A Religion that glories in so many Martyrs, Doctors, Pastors, Bishops, and Holy men of the clearest Spirits, and greatest accomplishments in the World: A Religion that corrects our Errours, that bridles our Passions, that sanctifies our Natures, and gives us the greatest assurances of Gods love to us here, and the most infallible revelations of a future and eternal felicity. What if some little Spirit blown up with a system, an experiment, a fantastick song, or some giddy *vortex* in his Head, make now and then a fall out against this Truth; Is it reasonable for this, think you, to waver in our Faith, or grow neglective of our duty? No; we have a Law deliver'd by the Word it self, which millions of Martyrs have sign'd with their Blood, which the best of mankind

kind professes, the wisest heads of the World have illustrated with the lights of their Writings, and for whose defence Heads and Pens, the most able, labour daily. But alas! that ancient Zeal which brought the Church to so great Glory, and so vast extent, seems much decay'd; and instead thereof the Spirit of Atheism, Heresie, Schism and lukewarmness has succeeded. So that the state of Religion runs low, the Word of God wants its due belief, the holy Priests that reverence that becomes persons who handle the mysteries of God, the Churches the decency of holy places: And in short, God is defrauded of that Glory which all beings owe to the Majesty of Heaven, and we all want those comforts of Religion our wiser and more zealous Ancestors enjoy'd. The Lord in his due time restore that devotion and prudent Zeal which was so remarkable in the early Christians, 2 Cor. 9. 2. that many may be provoked to the same Repentance, Faith, and good works; may *suck the abundance of the Seas, and treasures hid in the Sand, (i.e.)* the secrets of the Law, and Mysteries of the Gospel.

3. Let us all prepare for that account we must give, when Christ shall seize the heritage and benediction of *Zabulun* and *Issachar*; when the Sea shall give up her dead, and the Earth restore the Bodies committed to her charge, that so whatever our condition is in this World, our Souls and Bodies may be happy in the next: For *they that be wise shall outshine the brightness of the Firmament, and they that turn many to righteousness, as the Stars for ever and ever, Dan. 12. 3.* And as S. John teaches, 1 Joh. 3. 2. *Beloved, now are we the Sons of God, and it does not yet appear what we shall be: but we know that when he shall appear, we shall be like him: For we shall see him as he is.* This is that vision alone, which can terminate all our desires in the enjoyment of that essence, whose boundless goodness shall fill us with the perfection of himself. For in his presence is fulness of joy, and at his right hand are pleasures for evermore. Psal. 16. 11.

FINIS.